



Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

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No.

DECEMBER, 1907.

12.

QUESTIONS OF THE HOUR.

DEVOTION TO A GREAT CAUSE AS A MEANS OF KEEPING US YOUNG.

REV. SAMUEL MCNAUGHER, BOSTON, MASS.

In the words of Dr. Gunsaulus, "I greet you as companions and friends who are growing old." You may be a person in advanced years, or you may be in the strength and vigor of middle life, or you may be only a very young person—in any event, the greeting is fitting; it is profoundly true. We are all growing old very rapidly. It won't be long until to-day will be yesterday and the moments of time will be part of the great eternity of the past. Now the great question is, how may we keep young? Or better, how may we continue to have the spirit of youth, while as yet we are growing old? The answer to this question is more certain than the old quest to find the fountain of perennial youth. Philosophers have dreamed of the former, and explorers have been known to make every sacrifice to find such a fountain. Ponce de Leon sailed across the stormy Atlantic, in the days of the small sailing crafts, and searched long among the Everglades of Florida in order to find the spring of eternal youth, but in vain. His effort illustrated, however, the great desire or passion of the race.

Our topic suggests, in a most remarkable manner, the answer. Devotion to a great cause will be the means of keeping

us young. Life naturally tends to be fragmentary and to fasten upon unworthy ends. It is like a lot of gems strung upon a string. There is no unity of life and hence no great beauty and power. But when once we take up some great cause, then life has unity and youth and vigor. "Great ideas will take and hold a whole life's experience." The man who is surest to find after a while in his old age the most of wisdom is he who now has ideas great enough to run all through life—ideas under which he may classify his experiences. Then—

"An old age, serene and bright,
And lovely as a Lapland night
Shall lead thee to thy grave."

These following considerations will make this clear.

First.—God has a great sovereign plan.

Tennyson, in Locksley Hall, sings of this: "Yet I doubt not through the ages, one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

This is given expression to by nearly all the later English and American poets. Longfellow and Lowell, in our country, teach this truth with great force and persistency. It is a theme spoken of directly in the Scriptures. David, the sweet singer of Israel, seems to delight in this great truth. Moses, in Psalm 90, sings of the same idea in verses one and two: "Lord thou hast been our dwelling place in all

generations. Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting, thou art God." Joseph discovers to us the same idea as he comforts his brethren, "God meant it unto good." Daniel, so much like Joseph, speaks of the stone which was cut out of the mountains without hands, which was destined to fill the whole earth. This plan of God is unfolded in the Bible, and very specifically in His dealings with His chosen people. Jesus likens His Kingdom to the leaven hid in the meal until all should be leavened. Paul and John and the other Apostles all talked of this sublime truth.

This great plan is to be fully and gloriously realized in the person and work of Jesus Christ. He is the Alpha and the Omega, the beginning and the ending, the first and the last. As we follow down through all the years since Pentecost, the witness of the world is to this same increasing purpose. It is the one bright line of life and hope across the ages. This idea that God has a great sovereign plan is the hope of millions of people all over the world. Jesus Christ came into this world to make known this fact. More and more is the Kingdom being extended. Even now, His large and great dominion extends from sea to sea, and from the rivers to the ends of the earth. For this to come fully is our prayer.

"Thy Kingdom come, Immortal King!
 Thy right maintain, Thy power display;
 Earth's myriads to thy footstool bring;
 Make all the nations own Thy sway.
 Thy Kingdom come; rise, Saviour, rise!
 Assume Thy power, ascend Thy throne,
 Till universal nature cries:
 'Strike the glad hour—the work is
 done.'"

Second.—This sovereign plan is wrought out in great detail in each individual life.

Not only is it true that God has a great sovereign plan, but it is equally true that this plan is wrought out in great detail in each individual life. This of necessity must be the case. The great machinist has a place and a work for the most insignificant part of the work. The great architect has for each part of his plan a crowning place. It is likewise true of the real artist as he works upon his canvas. Now, it is just so with each life in the plan of God. "As for the world, so with the individual, there is a divine idea, but it is a mosaic, beautiful as a whole, we may believe, yet tessellated with innumerable fragments." We are apt to recognize the sovereign plan of God and neglect this latter thought. On every hand we see evidences of the former idea. The great laws of nature speak this message. Grasses grow, summer and winter, springtime and harvest come and go with matchless order. The winds and waves move on and are as law decrees. We look up into the heavens which God's fingers framed and we say, "What is man that thou art mindful of him? And the son of man that thou visitest him?" We are well-nigh overwhelmed as we think on these things.

Jesus, however, brings out the other idea in these words, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God. - - -Fear not, therefore; ye are of more value than many sparrows." God wants us to know the dignity of His purpose as it concerns us individually. He even makes the wicked to serve His purpose. Of the heathen King Cyrus, He says, "I girded thee, though thou hast not known Me." Yes, "Every man's life is a plan of God." The great Architect has for each of us a crowning place. Do not be overwhelmed by this great truth, but believe it, and have rejoicing of heart.

Third.—It will give to life true signifi-

cance, as we apprehend both of these great conceptions.

Moses, possibly the greatest of all the Old Testament worthies, was given to see the purpose of God in the revelation at the burning bush. It was that which confirmed the purpose which had already taken hold of his life. It was then that God gave him such a vision of himself and of His purpose, as to hold that great life even to the end. When at last the old leader looks back over his life, it is to the burning bush, and he prays for the goodwill of Him that dwelleth in the bush. The eternal purpose of God then discovered would be gloriously realized.

Paul, the greatest life since the time of our Lord, speaks of the plan of God as it pertained to himself, as an individual. In Phil. 3, 12, we read, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Moses, having the former vision, was ready rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, "Esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward." The apprehension of this great thought gave to the life of Moses its true significance. Paul with the other thought was ready to make any sacrifice to this end. "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I believe that both of these great men saw the sovereign plan of God, and the plan of God in each life and for each life. It will give to our lives true significance as we apprehend this vital truth. It is for us to live in the

thought that we are a part of God's great plan. Referring to its effect upon our lives, another has said, "One of the great thoughts which has made many an old age a throne of glory is this: 'God is the Author and Impulse of a great movement in which I live. That movement is the one fact which binds age to age, and is the soul of history. I shall league my life with that movement which runs swiftly toward eternal good. To a young person who seriously enthrones that conception of life in his heart, there will be no dolorous old age.'"

Fourth.—Such a conception makes every age important.

Each new generation will be led to see the significance of the age in which they live. It is ever true that

"We are living, we are dwelling

In a grand and awful time,

In an age on ages telling,

To be living is sublime."

The poet Lowell also sings of this:

"New occasions teach new duties;

Time makes ancient good uncouth;

They must upward still, and onward,

Who would keep abreast of Truth."

This was what made Luther and Calvin and Knox and Melville and Cameron and Cargill and Renwick what they were. They grasped the message God gave them for their age, and it became the message of God for all the ages. The same was true in the great anti-slavery struggle in our own country. Men like Garrison and Phillips and Sumner and the great host of noble men and women who then witnessed to the truth, laid hold of the truth of God for that age, and it has become the truth of freedom for all ages. "There is immortal youth in every good cause, in every genuine truth." "There is no such pitiful sight in this universe as a human being who has lived a life in a world like this, where right and wrong, truth and

error, are in deadly conflict, who has never allied himself with the causes which are ever young, and the enterprises of the human soul which never grow old." Such is peculiarly true in this age, when the truth of God is being magnified in all parts of the earth, with a zeal, and at a sacrifice, unparalleled in all the ages that have gone by. There was never a grander age in which to live than the present. To those of us who are still young it has a special message. We should seek to know what God the Lord would speak. In our own country there is a mighty conflict going on between good and evil, right and wrong, which is more fundamental than any in our country's history. Was there ever more unrest, was there ever more open and violent opposition to God and the good than just now? Look at the conflict between capital and labor; look at the great social unrest; look at the increase in vice and crime, both in low and high places, and be convinced. Earnest people are anxious and inquiring. They are seeking a solution of this great problem. Some answers are given, but all fall short of the true definition. These, however, tell of the crisis in unmistakable terms.

Has God and Christianity no message for all this social unrest? Has it remained for our age, alone of all the ages, to find God unprepared? It seems to me that the National Reform message, and the message of our Church, has come to the Kingdom for such a time as this. We have in this message the message of messages. The programme of this cause is the programme of peace and good-will and of happiness to all. Our country and our age calls to us who know this truth concerning the King of kings, and Lord of lords. We know that His rule is one of beneficence, and in the vital application of his law in all the relationships of life, there will come rest and confidence and

universal joy. This Kingdom of Christ is to be universal, and when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father, there will be universal happiness and rejoicing. What a message is this, and how honored are we that God has asked us to make it known! Our fathers valued this truth, and were faithful in its proclamation. Shall we be any less faithful than this to this our great trust? Think of the names of the men who have passed on to their reward—Wilson, Sloane, Milligan, Sproull and McAllister—men of whom the world was not worthy. Any church should be proud of such heroes of faith. Other denominations have had great men who have accepted the principles of our King and have witnessed to the same. This magnificent cloud of witnesses is urging us to come forward to this call of our day. But the appeal which comes to us with the greatest force is the devotion of Jesus our Saviour to this great truth. For this end was He born. For this He suffered and died. His call is to us for a like devotion. "And for their sakes I sanctify myself, that they also may be sanctified through the truth." It may mean either the yoke or the altar, either service or suffering, or both; in any event we ought to be ready. Shall we not seek by every right means, no matter what may be the cost, this enthronement of our Lord and Saviour Jesus Christ to Universal Dominion? Certainly for us every sacrifice will be an honor. We are on the winning side. Truth is powerful and must prevail. God and His people are to win.

"Right is right since God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin."

The day is not far off. The signs of the times point clearly to this fact. Let

us be steadfast. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

Fifth.—This plan has for its chief object the glory of God.

One of the great arguments for the existence of a personal God, drawn from the world of nature, is that of design. On every hand we behold a great and mighty design. Even the ordinary mind must recognize this sublime fact. This design implies a wise, intelligent and mighty Designer. This Designer can be none other than the personal God. Men see this and are led to worship before Him. Even so, there is this great plan of God, which is being revealed with increasing glory with every increasing generation. It is the great Mediatorial Kingdom, of which Jesus Christ is the Head. It is destined to include every institution under its blessed influence. It is to be universal and glorious. It far transcends, in glory, the revelation of God which is revealed in nature, even as the mediatorial work of Jesus transcends His work in creation. It is an everlasting dominion. The apprehension of this profound truth will lead to a devotion such as is not known elsewhere. Men are led to see that by advancing this cause they are bringing glory to God in the highest possible manner.



Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His Kingdom, but it is wasted breath and a rootless hope unless we plow and plant in His Kingdom here and now. To remember Him at His table and to forget Him at ours is to have invested in bad securities. There is no substitute for plain, every-day goodness.—*Maltbie D. Babcock.*



The grand essentials of happiness are something to do, something to love, and something to hope for.—*Chalmers.*

It isn't any wonder that men like Moses, and Paul, and Augustine, and Savonarola, and Luther, and Calvin, and Knox were led to place all they had on the altar of God. It isn't any wonder that men and women are going to-day into all the world and preaching the gospel of the Kingdom. They are indeed the favored of God, as they go as the ambassadors of the King of kings. Certainly, this should lead us all to say, "I count all things but loss, that this cause may be advanced." What a vision is this as we serve day by day! What a privilege to live in these times, when the world seems to be ripe for aggressive work on the part of those who know this truth! With God on the mountain of vision, and yet our feet on the earth that we may run the way of righteousness.

"That by each word and deed and thought, Glory may to my God be brought."

Jesus devoted all that this glory might be seen of all. Shall we not gladly devote all our time and talents and means to this object? Devotion to this cause will bring youth and strength and vigor. This cause has in it immortal youth. If devoted to this cause, there will be no dolorous old age. This is the true fountain of perennial youth.

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—A personal letter from Rev. Jas. S. Stewart, dated Oct. 16, 1907, contains an item or two regarding the work:

- - - We have not employed any itinerating helper for this year except that a teacher is to go each Sabbath to Jendairia. I shall have to make more journeys and let some one else preach here. Ishak Shema was employed to preach during the two summer months. - - - We had a very satisfactory season of communion at Gunaimia, Sept. 22. Dr. and Mrs. Balph were out there at that time, and one of them may have written you about it. The day school is in operation there, and also the one at Inkzik. I did not visit the latter place during the summer as usual, but expect to do so soon. - - - Dr. Balph purchased a site for a building at Gunaimia this summer, and is about to apply to the government for a permit to erect a house that will serve him for the summer time and include a place of meeting for the congregation. - - -

Suadia, Syria.—In a personal letter accompanying an article for OLIVE TREES and dated Oct. 14, 1907, Rev. J. Boggs Dodds says something in a humorous way that will make people think:

- - - How delighted I will be to see my family and my congregation again. I dearly love the work here, and I long to be able to be here again with Mrs. Dodds, but I do not see that we can do so for a little while yet. I am greatly uplifted over the very large increase of workers going this fall to the foreign field. This is something like what it ought to be. May be I would be cried down at home, but I

know that Syria needs just as many more sent out as are coming. I can prove it—later. - - -

My health is well maintained. The work is moving on very well, and with new encouragement. We have two men teaching in the boys' school, and Kareemie as before, in the girls' school. Our services are well attended. I have begun our cottage meetings again, and hope to keep them up during the winter—mud or no mud. But there will be mud, you may be sure. So I imported last week a pair of rubber boots, in which to take my "constitutionals" this winter. Were I to enter your consolidated second and fourth congregation equipped for a winter evening's walk to a meeting you would all vote J. Boggs a mountebank. But were they to come out and follow me one night, they would vote themselves mud-turtles. Nevertheless, I want to think that they pray for a blessing on the work, irrespective of the outer garb of the worker. - - -



The missionaries for Syria, Rev. and Mrs. Samuel Edgar and Miss Frances Elma French, who left New York Saturday, Sept. 21, and Dr. John Peoples, medical missionary to Mersina, Asia Minor, who left New York, Saturday, Oct. 5, joining the others in Paris, sailed from Marseilles, Thursday afternoon, Nov. 7, 1907. During his visit with friends in Ireland, Mr. Edgar was busy in the interest of the work he represented, and, according to newspaper reports, his missionary addresses were "stirring and helpful," and well fitted to leave a lasting impression on the people.

Cyprus.—Writing from his home at Nicosia, Oct. 31, 1907, Dr. Calvin McCarroll has something to say about the missionaries and the work:

Since last writing we have spent a very pleasant and enjoyable holiday with fellow missionaries in the Guzne hills, Asia Minor, which are about 3500 feet above sea level and form a part of the Taurus range, which in places reaches three or four times the height occupied by Guzne, but which are not very convenient nor entirely safe. We returned in the middle of September and have had comfortably cool weather since that time, and now the fall rains have begun, so the villagers can do their planting and sowing, and all things will take on new life, excepting, perhaps, the work which we are endeavoring to accomplish and which seems to continue in the same way as before, awaiting the times of refreshing from above. The medical work is carried on as before with "clinics" on Tuesday and Friday, at which we have sermons in Greek and Turkish. Of course we have patients on other days also, and sometimes a sermon, and we try to train them to come in the morning so as to keep the afternoons free for study. At present I am studying Turkish with the hope that some time I may be able to do my work without the aid of an interpreter.

My brother's family returned on the first available boat after our return, but not under as favorable conditions as they could wish. Their second boy, Clyde, was taken, while in Mersina, with a severe and peculiar form of dengue, from which he recovered, however, after a few days, without any apparent bad effects. Also on their return, their baby daughter's face was infected with a rapidly spreading sore, common at this season of the year, which was very disfiguring for the time, but has now cleared up again. So, although their

vacation had a rather undesirable ending, we hope that, on the whole, it has been beneficial.

Next week we expect my brother up to hold communion in Nicosia, Nov. 3. The work is quiet now, the crowds and disturbance of last spring having ceased, with only occasional hearers and no regular adherents.

The new missionaries are expected to arrive at Larnaca, Nov. 20, on their way to their fields of labor, bringing with them encouragement and joy to the hearts of those on the field. May they be blessed by the Lord in their new work.



In a letter to the Board, Dr. McCarroll says:

Since writing this letter we have had prayer meeting, at which two Moslems were present. This, we hope, is the beginning of a better attendance. There were also a few Greeks who advocated the power of the priests to forgive sins.

We have not yet resumed work in Famagusta.

We often become discouraged when we see no results of our labors, and long for a manifestation of divine approval, so human are we and so forgetful that the times and seasons are in God's hands and that He has His own ways of working.

China.—A post card from Dr. Kate McBurney, dated Sept. 27, 1907, contains these words:

One year ago this morning at sunrise fifty-eight Chinese and the missionaries met to pray that more workers should be sent forth, and we suppose that part of the answer is already on the SS. Minnesota for China, and others will be on the way to the Levant ere this reaches you. This is communion week. Four meetings a day make full days.



Oct. 8, 1907, Rev. J. K. Robb writes as follows:

I will not write a detailed account of communion exercises, as others have that in hand this month. Sufficient for me to say that it was a very busy time, but a very happy and enjoyable one. The week's work was carried through with but one or two changes in the programme. Mr. Kempf helped some, and did very good work. The attendance was much larger than at any of our previous exercises of this kind. Some of our audiences numbered as many as one hundred and fifty, and very few of them fell below one hundred. The weather was almost ideal, a little warm at times, but never uncomfortably so. The interest of the people was unflagging. There was practically nothing to disturb the enjoyment which we all felt. We had an accession of ten, the largest number that we have yet received at any one time. Many more have expressed a desire to be baptized, and we feel that the Lord of the vineyard is indeed blessing our efforts. Six of the new members are men, three are women, and one is a little girl. Our membership now is seventy, but I must not start into detail, for the details will come to you from other sources.

You will be interested in knowing that we have succeeded in getting a foothold in Do Sing. I paid \$200 last week as bargain money. The place has a house on it that will do for dispensary purposes and anything else that we may want to use it for, for the present. It is not a suitable site for a home, but will be all right for a chapel or dispensary. This gives us a footing in a most important place from our point of view. The dwelling sites I feel certain can be secured by the time we need them.

I leave to-morrow for Hong Kong to meet the new missionaries. We will be

glad to see them, for we feel how much they are needed, and know that they are eager to do something for the people of China.



In a letter written Oct. 10, Rev. Julius A. Kempf gives some details in regard to the communion:

From Sept. 22 to 30 was our communion week—a week full of interest and work for both native Christians and missionaries. The programme of the week's work, which Mr. Robb sent you, was carried out with but one or two slight changes. For eight days we held four meetings a day. The weather was very favorable, and the attendance excellent. Fifty or more native Christians and inquirers came in from a distance and lodged on the mission grounds. The smallest attendance at any one meeting was sixty-nine. The average attendance for the thirty-two meetings was one hundred and three.

In 1905 the average attendance at the September communion was forty-one. In 1906 it was sixty-three. Comparing these figures with the average attendance of this year you will see that the rate of increase each year is over fifty per cent. If there is the same rate of increase in the attendance at next September's communion, our chapel will not be large enough to hold the crowd at some of the meetings.

Saturday morning before communion, Mr. Robb baptized ten adults. As the ten stood up before us and received the ordinance of baptism, the preacher's voice trembled, and some of us found it hard to keep the tears back. Our hearts overflowed as we thought of the undying love and wonderful grace which was able to work such a transformation in these ten lives.

AT HOME.

Clay Center, Kansas.—The L. M. Society of Hebron Congregation desire to offer a tribute of love and respect to the memory of Robert T. Greenlee, father of Mrs. Dr. Wright, of China, who was called to his heavenly home, Aug. 11, 1907:

We recognize in the death of Mr. Greenlee the hand of a Sovereign God, and bow in submission to Him Who doeth all things well.

We heed the admonition of the Master, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

We profit by his example of diligence and punctuality in attendance on the public ordinances of God's house, and of the prayer meeting.

We extend our sincere sympathy to the bereaved wife and children, and commend them to our Heavenly Father, Who will sustain and support all His children in time of trouble. "He is not dead, but sleepeth."

MRS. LIZZIE COPELAND,

MRS. MARIA KERR,

Committee.

York, N. Y.—Mr. Robert Lang died May 25, 1907. Mr. Lang was the son of Gilbert and Margaret Lang, and was born in the year 1834. On May 17, 1858, he made a confession of his faith on Christ and united with the Reformed Presbyterian Church, York, N. Y. On March 26, 1863, he married Miss Elizabeth Jane Cullings. Mr. Lang was an earnest Christian. During the later years of his life he was called upon to pass through tedious illness, and also to give up in death his wife and son, the son being an only child. But the grace of God was sufficient for him, and after all these trials, as he approached his end he testified that one of the Scriptures most precious in his experience was the verse, "We know that all

things work together for good to them that love God, to them who are the called according to His purpose." Such testimony was evidence of a will in submission to the will of God. His death was an entering into the rest prepared for the people of God. J. B. G.

Wyman, Ia.—Report of Rehoboth L. M. Society from September, 1906, to September, 1907:

During the year our Society has held eleven regular meetings, with an average attendance of eight. Seventeen members were enrolled at the beginning of the year. During the year we have lost six members by removal to other congregations. Mrs. R. S. Buck to Eskridge, Kans.; Mrs. O. L. Samson and Miss Nellie Samson to Washington, Ia.; Mrs. J. A. Black, Mrs. Agnes Black and Mrs. Cannon to Chicago. Present enrollment eleven. In addition to our regular work, a barrel of fruit was prepared for the Indian Mission, and also one for the Children's Home at Des Moines. We have followed the programmes prepared by "Our Presbyterial Association," also the mission studies in connection with the same—Christus Liberator and Christus Redemptor. We have found these studies interesting and instructive, and trust all have been benefited thereby.

TREASURER'S REPORT.

Syrian Mission	\$31.25
Indian Mission	15.25
Southern Mission	12.00
China Mission	13.25
Domestic Mission	17.75
Two barrels fruit valued at.....	35.00
Freight on fruit.....	2.60
Tarsus building fund.....	30.00
Presbyterial Thank Offering....	24.50
Cash on hand from former Treas.	9.75
	<hr/>
	\$191.35

M. E. CANNON, *Sec'y.*

MRS. W. R. CANNON, *Treas.*

MONOGRAPHS.

MAKING FRIENDS BY THE MAMMON OF UNRIGHTEOUSNESS.

(CONCLUDED FROM PAGE 260.)

Mills graduated without honors from Williams College and went to Andover Theological Seminary. The missionary society was transferred also, he being the leading spirit. Adoniram Judson became a member, after his conversion, which occurred about this time. Mills allowed this impetuous student to take the foreway without any manifestation of jealousy. Mills asked the privilege of reciting Greek to Dr. Hopkins in his study. The keen professor soon discovered that it was not Greek that brought the student, but his desire to interest the professor in foreign missions. The result was a petition to the Conference, which gave rise to the organization of the American Board in 1810. The Board in 1812 sent out five students—Hall, Judson, Newell, Nott and Rice—to Calcutta, after their ordination in Salem, Mass. But Mills was not among them. Prof. Ebenezer Burgess, who was with him on the voyage to Africa in 1818, when he died, said: "He was probably disappointed that he was not approved and sent out as a missionary with his friends Hall and Newell. He once alluded to it, but said that it was the height of his ambition to be the pastor of any little church in the outskirts of our country that he might feed a few sheep and lambs of Christ's life." Years afterward one of the brethren was asked the question, "Why did not Mills go with the first missionaries?" He replied, "The uncommon tact of Mills in exciting others and setting them to work, and his own conviction that he was not so well

qualified to go on a foreign mission or conduct its details, were some of the reasons spoken of at the time. It was decided by the brethren that it was all important for the interests of the cause that he should remain at home. It was the thought that the life of the cause was connected with his instrumentality."

In 1809 the King of Hawaii died and a revolution followed. Henry Obookiah was twelve years old. His parents were slain. He was a prisoner for a year. Then his uncle rescued him and he came with a sea captain to New England. Mills found him and took him to his father's home. He became an enthusiastic Christian and wanted to go back to Hawaii as a missionary. And he was educated with that in view. He died in 1818 before completing his preparation. But the American Board sent Rev. Armstrong. And Rev. Armstrong's son, Samuel C. Armstrong, afterwards student at Williams, leader of colored soldiers and teacher of colored students, was the founder of Hampton Institute, where Booker T. Washington was educated and from which he went to found Tuskegee. "What hath the Lord wrought?" Leaning on the taffrail as the ship was leaving the coast of Africa homeward bound, Mills said to his companion, Prof. Burgess: "I have now transcribed the brief journal of my visit to the coast of Africa and turned my face toward home. If it please God that I may arrive safely, as I may reasonably hope, I think that I shall take Obookiah and go to the Sandwich Islands, and there I shall end my life." This was within a week of Mills' death. On his return to the United States, Prof. Burgess inquired for Obookiah, and learned that he was dead. By

a comparison of dates he found that he had died some months before his patron, "which intelligence no angel bird had borne to mortal ear. What was his surprise on entering heaven to find Obookiah there ready to congratulate him on his safe arrival." What multitudes of Hawaii Christians have congratulated Mills and Obookiah in heaven since then for sending them the gospel missionaries!

In 1812 the missionary societies of Massachusetts and Connecticut sent two Andover students, Mills and Schermerhorn, on the first home missionary tour. On July 3, 1812, they started on horseback, Mills going through Albany and the Mohawk Valley to the Niagara, the other going through Pennsylvania, and they met at Marietta, Ohio. Here they organized the first Bible society and raised \$134. They went through Ohio by different routes, preaching, distributing copies of the constitution of the Bible society and gathering information. They found Ohio much like New England. But Kentucky, Indiana and Illinois were desperate. Only one Presbyterian minister for Indiana's 25,000 and none for Illinois' 12,000, and Kentucky given up to infidelity, profanity, gambling, horse racing, fighting, drunkenness and Sabbath desecration. At Nashville they met Gen. Jackson. The war with Great Britain was then on. They organized a Bible society. Then they took passage with Gen. Jackson and his 1,500 Tennessee troops on the boat to Natchez. They found work among them. The officers subscribed \$100 for the Bible society. It was 1,000 miles by water. The country was sparsely inhabited and few schools. They went in a flat boat to New Orleans, 300 miles. By steamer it was \$18, by flat boat \$6. They had "little to subsist on except fat ham, dry biscuit, butter and cheese, all of which we would have dis-

persed with had we been furnished with water gruel, a little milk, and occasionally a bowl of hominy." New Orleans then had 25,000 inhabitants, half of whom were negroes. One-half the whites were French Catholics, and the balance, with a sprinkling of Americans, were a mixed multitude. There was no Protestant church. He could find no Bible there. The Catholic priest gave Gen. Jackson a Latin Bible to use in administering the oath of office. After the battle Mills worked among the wounded soldiers in the hospitals and gave them Bibles. He had 5,000 French testaments sent to New Orleans. Leaving there they traveled east among the Indian tribes, often suffering great hardships. They passed through Georgia and the Carolinas and came north to Baltimore. The report of this tour led to the Home Mission work of the American Board.

A second missionary journey was undertaken in 1814 and 1815. This time Mills insisted that his expense must be met and he thought \$400 would not be extravagant. Two societies raised \$600 each and Mills and Daniel Smith started Aug. 13, 1814. They carried a wagon load of Bibles and tracts. They went by way of Marietta, Cincinnati, Lawrenceburg, Vincennes, to Shawneetown, Ill. Their progress "reads like the tours of Barnabas and Saul." They met Judge Griswold, of Connecticut, who gave them much help. They reached St. Louis in November, a tumble-down French village of 2,000 people, about one-third of whom were Americans. Three years later another pioneer missionary found that "one-half at least of the Anglo-American population were a low, indecent grade and utterly worthless. Their nightly orgies were scenes of drunkenness and revelry. Among the frantic rites observed were the mock celebration

of the Lord's Supper and burning the Bible. The boast was often made that the Sabbath had never crossed the Mississippi and never should." From here they went to Natchez and thence to New Orleans, Jan. 8, 1815.

His report of this tour made a deep impression. "The whole country, from Lake Erie to the Gulf of Mexico, is as the valley of the shadow of death." As a result of his appeals the American Bible Society was organized in New York City, May 8, 1816. "As the discussion went on, and the united co-operation was assured, that plain face glowed with a strange, unearthly light." So a witness spoke of Mills. "The spirit of the divine Master had transformed and transfigured the common clay. It was a subject worthy of the genius of a master artist. It needed the pencil of a West or a Raphael to delineate that look of rapture."

For a year he wrought as city missionary in the slums of New York. Then he pled the black man's cause. "Slave holders peculiarly need the consolation which the Bible is calculated to afford, especially on their dying bed." The blacks here are the key to Africa, he said. He was wrong about the colonization society, but the impulse he gave the cause of Africa is felt to-day. The world is literally dotted with the memorials of this path-finding missionary. A great multitude which surpasses number stand to-day around the great white throne because of Mills' tireless efforts. He was ordained in Newburyport, Mass., June 15, 1815, before becoming a city missionary.

Think of Mills' economy! When he started on his first home missionary journey the Connecticut society gave him \$150, the Society for Propagating the Gospel \$21, and he collected on the tour \$145. He paid \$100 out of his own

pocket for his horse, saddle, a bridle, and took \$60 of his own money with him. When he sold his horse at Nashville he lost \$30 by the sale; he lost a horse valued at \$100 near Augusta, Georgia, and \$4 on his baggage horse. On his return he had \$40 left. In all he had \$516, of which his losses amounted to \$134; and so with what he had left he figured the cost of the mission at \$342. Was there ever a more splendid investment for God and home and native land!

He sold an estate bequeathed to him by his grandfather and gave it to the cause, on the principle that like the Apostles it ought to be going about doing good.

His father read little, but studied much. When Prof. Burgess came to announce the death of his son at sea, he exclaimed: "O, the privilege of being the father of such a son!" As illustrative of his quaint and humorous way, one hot summer day, as he preached, many below slept and the boys in the gallery were restless. He stopped and said: "Boys, you will have to make less noise. If you do not, the elders below will awake." Some boys stole peaches from his orchard. A few Sabbaths later he remarked: "I was over at the village last week and they told me the boys had stolen peaches. Of course I expressed surprise and indignation. Then they said: 'Mr. Mills, do the boys not steal peaches in your place?' There I was. I could not tell a lie. I had to acknowledge that they did." Two theological graduates, Rev. Day and Rev. Star, visited his home on matrimony bent. His daughter decided after the Yankee fashion. "I prefer daylight to starlight," she said. It was in such genial, healthy, sunny atmosphere that Mills lived. And in his most trying experiences it never forsook him. He was a great man because he was a man of God. He made

friends in almost every nation under heaven with the unrighteous mammon, and they have received him into everlasting habitations.

J. M. FOSTER.

Boston, Mass.

THE MACEDONIAN CRY.

It was only a vision Paul saw. Whether in sleep or out of sleep, he has not told us. Night had overtaken him at Troas, and there he waited for the coming of a new day. All nature had relapsed into restfulness, except the sea, that never rests.

Paul may have found pleasant lodging; his bed may have been soft; but if his eyes did slumber, his "heart was awake." Others might bolt the door and shut out the world with all its sorrows; but Paul carried the whole world as his mission field into his bedroom, in his heart, prayed over it, dreamed about it, and had visions of it. Had he on the preceding evening gazed longingly across the sea? Had he caught a glimpse of the distant Macedonian mountains in the sunset? Had he watched, westward, rapt in meditation and prayer, while the dying day covered sea, sky and land with blending colors that melted into starlight? Somehow his soul was prepared for a vision of a new mission field that night. The vision appeared to Paul through the night. The language in the original would lead us to understand that the gesticulating apparition was with him continuously, or at least repeatedly, while the hours went slowly by, and his responsive soul longed for the morning, that he might arise and go to the rescue of the earnest pleader, and those for whom he spake.

That vision has vanished, but the lesson remains. The man, the cry, the response, the deliverance, all are stirringly real to the soul that is alive to Jesus Christ, and to the great commission.

THE MAN IN DISTRESS.

The visional man meant much to the practiced mind of Paul. The man he saw was only ethereal, an outline of light, an appearance without substance. There was no pulse, no breath, no warm hand, no scarlet lips—only a vision. Yet Paul saw in the phantasm all that was represented. He had a mind that could leap at one bound across the sea, and stand with the real man in Macedonia. He could, in thought, enter into living relationship with him. The man seen in vision was a type of human life in Macedonia. Such people actually lived over there. Paul could see them—the careworn face, the brows knit with trouble, the struggle for bread, the fight against evil, the tears at the grave, the locks growing white; he could look into the eye in which hope was fading, and grasp the outstretched hand, saying, "Be of good cheer; thy Redeemer liveth." There stood a man. Paul lived with people, in vision, in thought, in anticipation, in realization of their actual condition.

Do we view men and women as they really are in the heathen world? Or are our thoughts merely visionary and ethereal? Do our hearts carry us to the people, so that we see with the eyes of the understanding the man that bends under his burden of sin, the woman that is pale with fear, the aged that are tottering to the grave, and the young still blooming with hope? Can we look upon the sick on their beds, the toiler in the field, the bride in her home, the babe in its crib? Can we mingle in spirit with these people, who are without God and without hope in the world? Only thus will we pray with power, preach with the blood tingling through our veins, and give our treasures with liberality and pleasure.

THE CRY FOR HELP.

"Come over into Macedonia and help

us!" Our translation is a little weak. There is no conjunction "and" in the cry. The cry was one heart-piercing appeal. There was no time for conjunction, comma or breath. "Come over into Macedonia—hasten to our rescue!"

The hopelessness of self-relief was rolling over the people like the waves of a storm-swept sea over shipwrecked mariners. Sin, sorrow, failure, unhappy homes, disappointed love, tantalizing hopes, cruel oppression, tormenting fears, horrors of conscience, waning health, approaching death, great darkness hovering over the future—all this, and a thousand other ills were rushing upon them, with no power in themselves to resist. O how the man cries for help!

Thus is it with the wide heathen world. The cry that arises from a billion throats hoarse with horror and worn with wailing, is enough to melt a heart of stone. Numberless evils are rushing over them, like a dark, ruinous river overflowing all its banks, and they are destitute of strength. Their cry of need grows into the wail of despair from the thousands that are daily carried into eternity.

They need the gospel; they need the Saviour; they need the Comforter; they need the Church in her apostolic purity and power, and every man and woman born of the Holy Spirit has some part to take in supplying this great need, "according to the riches of God in Christ Jesus."

The cry is: "Hasten to the rescue!" No time to lose. The death wail is already on the lips of some; others are grasping at the last straw. The man in the vision urged Paul to hasten. There was no time for salutations, for recuperation, for self-enjoyment. The pleader's cry might be heard above the roar of the sea: "Hasten; come with all speed; let the ship weigh anchor; spread every sail; let the winds

blow with their might! Hasten, O hasten; come on the wings of the morning; come with the flight of an angel, and then, even then, many voices will be hushed in death ere you reach our homes."

Leisure in mission work is a crime; delay without cause is blood-guiltiness. Slow motions, feeble emotions, random prayers, unwilling contributions, in the presence of a thousand million souls perishing for lack of the help that can be given! Is that not criminal? Is it not murderous in effect, though it may not be in purpose? Yet how leisurely the work is gone about by the Church! How self-sparing most Christians are in this great cause! How few who throw might and mind into this work of the Lord Jesus! More money for a hat or a suit or a Christmas present or a course of entertainments than for all the missions during a year? Is that the truth? Small offerings until the debts are all paid, the improvements are all made, the stock is sufficiently increased, and another house or farm is added? Is that the way? And all this, while the clods are falling on the coffins of multitudes perishing without the gospel of Christ? This, even while the wail of woe breaks on our ears, and the outstretched hand pleads for help. We are thankful that all the Church is not in this low spiritual condition; splendid exceptions illuminate her sky. Will not others arise and bound forward likewise in the Lord's work wrapt in the flames of godly zeal, eager for the salvation of souls, and the glory of the mighty Redeemer? Then will we see our work among the heathen bound forward with astonishing results.

J. C. McFEETERS.

SOUTHERN MISSION.

The work in the Southern Mission opened for another year, Oct. 1, 1907. The work never stops, for although the

opening of Knox Academy in the fall seems to mark a beginning time, yet the work goes on all the year round in the congregation. Rev. Kingston and his standbys in the congregation keep up the work in a most commendable way, under trying conditions. You city pastors know how hard it is to keep congregations at church, and the Sabbath school attendance up during the summer. If you had, added to other things, the extreme and enervating heat of an Alabama summer, you would find it hard work to keep up congregational work in summer. Say what you will of characteristic differences in races and in different sections, the truth is this Alabama heat and humidity would take the energy and life out of the most "characteristic" Yankee living.

There is an attendance now, Nov. 4, in Knox of 423, and in East Selma of 78. The school in Pleasant Grove opens Monday, Nov. 4. I wish I could let you see what a delightful spot our church owns here. There are twenty-five acres of land, a school house 20 by 25, facing a grove of pines, and a small cottage. Mr. Kynett and family moved out here and took charge of the work two years ago. Mr. Kynett farms, and does it in such a thorough way, and has cleaned up the fence corners, fixed up the school yard and his home premises until you would hardly know the place. His corn was a wonder to all the neighbors last year. He is raising three and a half bales of cotton this year, besides his other crops. He is not only doing well for himself, but the Church is getting more money out of the investment. His influence in raising the standard of farming is a great blessing. Mrs. Kynett teaches the school. She is faithful in her school work, and she and her whole family have worked up the Sabbath work in a very delightful way. We have about twenty members in this neigh-

borhood, a Sabbath school of fifty and a young people's meeting of fifteen. Mr. Reed preaches out here once a month, and is seriously thinking of making it twice a month. The attendance is good. A few Sabbaths after we came, the Kynetts arranged to have Rev. Kingston and Mr. Reed go out and receive one member into the Church and baptize nine more. It was indeed a thing to rejoice our hearts. There seemed to be others about ready for the same step. I sometimes like to indulge in a day-dream of the time our Church will have a branch church out there, a regular pastor and wife, a model farm, where the school children will learn proper farming (the A. B. C of which is hardly known in the South), a boarding school where girls will learn practical housework and cooking, and a day school that will fit pupils for our high school work in Knox Academy. It seems to me we have the spot ready for us, the neighborhood ready for such work, all we need is the workers and the money. We can hardly get enough workers and money for the work we have, and dare we dream of enlarging? Yes. All we need is faith. We, the Covenanter Church, are sending out more missionaries and more money every year, and I believe it is but the beginning of new life and energy. And as the work grows in all the fields of the Church's activity, the men and money will be found to carry it on. Let us work and hope and pray. We need hope. A hopeless task is poorly done. It is in vain that we work unless we pray, and it as surely is true that it is in vain that we pray unless we work.

You are all interested, I am sure, in East Selma. Prof. Bottoms, our carpentry teacher, and a few of our boys, had the fences and outbuilding partly up when we came back. Prof. Bottoms and four of our boys then began the making

of cement blocks for the school house. The blocks are better made and better material in them, and are seven cents apiece cheaper than we can buy them. And, while it is an actual saving of money to have the building made by Knox Academy Industrial Department, it is far more than that. It proves that our industrial work has actually prepared boys to do practical work.

We are rejoicing over the nice, earnest, intelligent set of young people we have in our congregation. They are putting new life into the congregation. There were three hundred and fifty pupils in attendance at the Sabbath school yesterday, Nov. 3; one hundred and sixty in the morning and one hundred and ninety in the afternoon, besides those in attendance at East Selma, Valley Creek and Pleasant Grove. It was a beautiful day, a large attendance, and good interest, which we hope was the realization of the prayers of the Church as they gave their contribution for the Southern Mission.

MRS. J. G. REED.

Selma, Alabama.

MINUTE ON THE DEATH OF DR. ALEXANDER CALDWELL.

BY THE BOARD OF THE JEWISH MISSION.

In the death of Dr. Alexander Caldwell, which occurred at his home, November 2, 1907, we bow, with much sorrow, in humble submission to the will of God.

We recognize the sovereignty of our Lord and Saviour, whose unchallenged right it is to employ in His service whomsoever He will, and give them rest from their labors at His own appointed time.

We thank our Lord for the long and valuable service Dr. Caldwell was enabled to render to the *Mission of the Covenant to Israel* as the physician in charge of the dispensary for thirteen

years. This work he cheerfully donated as his contribution to the cause of the gospel among the Jews of our city. In his untiring devotion to the Mission, his life became, according to the promise given to Abraham, a blessing of great value, and many of the afflicted children of Jacob sat in his presence from week to week, where the light of the gospel fell on their souls, while he ministered relief to their bodies.

We delight in the remembrance of Dr. Caldwell, as a man in whom many virtues and moral excellencies were ever in evidence distinguishing him as a chosen vessel of God. He was a humble Christian, modest, constant, unwearied in well-doing, trusting in the Lord, and abounding in good works. We will remember him as our companion and brother in the Lord's work, wise, genial, earnest, trustworthy, ever radiating the light of his inner life.

We have great pleasure in expressing the good-will in which he was held as the beloved physician of the Mission, in the large community where his beneficent services were gratuitously bestowed and gratefully appreciated.

We mourn our loss, and the loss which the Mission has sustained in the death of this servant of the Lord; and look to our Covenant God, with prayer and confidence, to fill the vacancy, by bringing into this department of His service another physician, whom He shall qualify abundantly with the gift of the Holy Spirit.

We tender to his sister our affectionate sympathy in this painful bereavement, and commend her to the loving kindness of the Lord her God, who doeth all things well, and whose mercy endures forever.

J. C. McFEETERS, *Prest.*

T. P. STEVENSON, *Sec'y.*

Adopted November 19, 1907.

FOREIGN MISSIONS A DISMAL FAILURE.

In the June number of the *Indian Standard*, the Rev. Dr. Jacob Chamberlain narrates two experiences forming a striking contrast. In October, 1863, he first visited the town of Ongole in the Telugu country of the Madras Presidency. It was a fortnight after the experience narrated by him in the first chapter of his book "In the Tiger Jungle." During a short halt in Ongole he gathered a fine audience by singing a Christian song to a familiar Telugu tune, and preached the gospel to them. "While waiting I had inquired and could hear of only two Christians, even nominal ones, in a radius of sixty miles from Ongole, and on reaching the next mission station I found this estimate confirmed." Not ten years later, in February, 1873, Dr. Chamberlain was again in Ongole. Dr. and Mrs. Clough had arrived as missionaries to the Telugus in 1864, and a great ingathering had begun before this second visit. On this occasion Dr. Chamberlain went by invitation to preach to Christians. The little native church was packed with natives seated cross-legged on the floor; so closely that the knees of those in one row touched the backs of those in the row in front of them. "I stood in that small space with my right hand on the Bible, and preached on the same theme that I had preached on less than a decade before in the street of the same town, not sixty rods from where I now stood. Then not one of my hearers was a Christian. Now not one of my hearers was a heathen, and these had come in for this Sabbath from ninety village Christian congregations, in which were 2,185 communicant members of those new churches, with some 9,000 registered adherents now under instruction for baptism, all of whom had been

gathered out of rank heathenism since my previous visit to Ongole. I had been reading, just before coming there, some of the lucubrations of certain critics of missions in English and American newspapers, who claimed to have been in India and to speak from personal observation, and who claimed in positive terms that "missions in India were a dismal failure." As I stood in that little church, so packed with earnest Christians, the delegates of over 2,000 communicants who could not come so far, and of 9,000 under instruction for baptism, I said in my heart, "If missions be a failure, and this is a sample of such failures, God send us many failures!" That was now a little more than thirty years ago. I have just obtained the statistics of the mission work covering only what was the Ongole field in 1873, and find that three decades after that there were 48,411 communicant church members, with about 150,000 adherents under Christian instruction, while meantime several thousand sincere believers have passed through the gates into the eternal mansion, washed white in the blood of the Lamb.—*Presbyterian Witness*.

THE STORY OF JUDSON'S BIBLE.

Twenty years after Adoniram Judson reached Burma the New Testament was translated into the Burmese tongue. In 1824, when war was waged between England and Burma, Mr. Judson was thrown into prison, and Mrs. Judson buried the precious manuscript, just ready for the printer, in the earth beneath their house. But as mold was gathering upon it, on account of the dampness caused by heavy rains, with a woman's ready wit, she sewed the treasure inside a roll of cotton, put on a cover, and took it to the jail to be used by Mr. Judson as a pillow.

In nine months he was transferred to

the inner prison, where five pairs of fetters were put upon his ankles, and it was announced that he, with a hundred others, fastened to a bamboo pole, were to be killed before the morning. During this terrible night, much prayer ascended for the precious pillow. It had fallen to the share of the keeper of the prison, but Mrs. Judson, producing a better one, induced him to exchange.

Mr. Judson was not killed, but hurried away to another place, and again the pillow was his companion. But one of the jailers untied the mat that served as its cover and threw the roll of cotton into the yard as worthless. Here a native Christian, ignorant of its value, found and preserved it as a relic of his beloved master, and with him months afterward its contents were discovered intact. After the close of the war this New Testament was printed, and in 1834 the whole Bible was translated into the Burmese language—a language peculiarly difficult on account of its construction and curious combinations.—*Stories of Bible Translation.*



In the spirit of Him Who said, "I must preach the Kingdom of God in other cities also, for therefor am I sent," Robert Morrison stepped ashore at Canton one hundred years ago. The Church was well nigh dead to any such missionary passion, and the world asked derisively, "Young man, do you intend to make an impression on China?" Animated by a great faith, and filled with an undeviating purpose, this toiler in the Lord's vineyard began to plow the stony field, and labored on in lonely isolation for seven years.

In the unique old Protestant cemetery at Macao the traveler finds the grave of this heroic man, who for twenty-seven years sought to extend the Kingdom of the blessed Redeemer. Besides a dictionary of the Chinese language, he labored for several years alone on a Chinese version of the Holy Scriptures, which he was spared to see completed and widely circulated among those for whom it was destined. A century has passed, and to-day the Protestant Christians number in the Celestial Empire 178,251, and there is a total Christian community of 256,779. Blessed Dr. Morrison!—*Mission Field.*



Christ must not only be on us as a robe, but in us as a life, if we are to have the hope of glory.—*W. Milligan, D.D.*

OLIVE TREES OF AGE.

With this number OLIVE TREES closes another year, making twenty-one years that we have conducted a magazine devoted to missionary work in the Reformed Presbyterian Church in North America, furnishing news from fields at home and abroad, with some measure of regularity, and presenting missionary articles of acknowledged value from the pens of brethren in the ministry, both within and without our own denomination. We are very thankful for their assistance in this form, and also for the financial support of the Church, which, we are confident, will be extended to us in the future as in the past.

We have for some weeks been adding to our mailing list the names and addresses of new subscribers for 1908, and we shall look for prompt renewals and as many new subscriptions as can be obtained before the close of the year. Only in this way can we know how large an edition of the January issue will be required to meet the demand.

EDITORIAL NOTES.

Subscribers in Canada are reminded that, owing to a change in the postal regulations, OLIVE TREES will have to charge them 75 cents a year, instead of 50 cents, to cover the increased rate of postage.



In making remittances the readers of OLIVE TREES will please not use local checks, but send the money in postal orders, drafts on banks in New York City, or registered letters.



Before the middle of November the following Circular was mailed to each settled minister of the Reformed Presbyterian Church in the United States and Canada, and to an elder where the congregation was vacant:

DEAR BROTHER:

The time for our annual contributions for the foreign missionary work of the Church has come round again, and the Board looks to you to bring its claims to the attention of the congregation under your pastoral care. The first Sabbath of December, 1907, is the day that Synod has named for an offering of

Seventeen Thousand and Five Hundred Dollars

for the Syrian Mission, and on the first Sabbath of February, 1908, an additional offering of

Six Thousand Dollars

will be called for to support and extend the Mission in China. The efficient prosecution of the work in these two fields seems to demand the raising of these appropriations in full. The missionary force in the Levant has been enlarged by the appointment of a minister, a physician, and a teacher, involving an increased expenditure of \$2,500 for the single item of salaries, while there have been added to the pay-roll in South China the names of three ministers, a physician and a teacher, at an increased

outlay of \$3,700. These are the representatives of the Church, and in sending them out, it has assumed the responsibility of their support. We believe that the members of the several congregations are more than willing to supply the requisite funds, but, in order to give intelligently, it is necessary for them to understand the situation fully, and the Board must depend on the ministers and elders to furnish them with full information. Accurate details as to the nature and extent of the work, communicants, native helpers, pupils under instruction in the schools, together with receipts and disbursements, may be found in the last Report of the Board, and in the financial statements of its Treasurer, and your cooperation is earnestly solicited to present these facts to the people under your care in the way that, in your judgment, will be most likely to challenge their attention and draw out their prayerful and practical sympathy.

Yours faithfully,

R. M. SOMMERVILLE,

Cor. Sec'y.

OLIVE TREES heartily seconds the request of the Foreign Board for the cooperation of the ministers and elders of the Church in securing these offerings for our foreign missionary work. They are the teachers and leaders of the people and better qualified than any one else to in-

struct them regarding the claims of the Missions as well as the principles of Christian giving. This will be working together in the fullest sense of the expression, and we shall look for encouraging results.



Treasurer Walter T. Miller acknowledges receipt of the following contributions to the Semi-Centennial Fund:

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After all, it is not what is around us, but what is in us; not what we have, but what we are, that makes us really happy.—*Geikie.*

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M. J. and M. S. Sproull, of Union Cong.	5.00
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Making a total of \$1966.37 to this date.	

The people are thinking for themselves, and the contributions are coming in without any special appeal.



The young women of the Reformed Presbyterian Church are reminded once more that a matron is needed for the hospital at Latakia, Syria. The requisite qualifications are good health and a desire to be actively engaged in some form of foreign missionary work. The applicant should not be over thirty years of age, and she can receive the necessary training for this special service under the instruction of Dr. J. M. Balph, the missionary in charge.



The Covenanter for November, 1907, brings good news concerning the illness of Rev. James Martin, M.D., of Antioch, Syria:

“Dr. Martin left Berne,” his wife’s home in Switzerland, “on the 23d October; arrived in London on the night of the 24th; operation to be performed on the 28th.

“The following telegram is just now received (30th October), as we go to press: ‘Dr. Martin quite satisfactory; had a good night; comfortable; taking food well.’”

The members of the churches in the United States and Canada will not fail to unite with their brethren in Ireland and Scotland for the complete recovery of this distinguished missionary.

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